Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at http://about.jstor.org/participate-jstor/individuals/early-journal-content.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

CONTRIBUTIONS TO THE HISTORY OF GEOGRAPHY.

BY PROF. RICHARD GOTTHEIL, PH. D.,

Columbia College in the City of New York.

III. MIMRA 'AL ŠABH'Ā KLĪMĒ.

In continuation of my former contributions to the history of geography among the Syrians,[1] I present here a third text. It is taken from a Vatican parchment MS. which is dated 1291 of the Greek era (= A. D. 980). According to Assemani[2] the codex was written "in coenobio S. Aaron in Sigara ditionis Collissurae sub Patriarchis Joanne Antiocheno, et Nina Alexandrino Jacobitarum." He states further, "Titulus libri *Onomasticon*, seu lectiones Veteris et Novi Testamenti juxta traditionem Karkaphitarum." Through the good offices of Prof. Ignazio Guidi—the ever ready helper—a copy was made for me by a Maronite in Rome, and afterwards collated with the original by Guidi himself.

Who the author of the little tract is, I am unable to say. In the heading the name of Philoponus is mentioned. Whether John the Grammarian[3] is intended or not I am uncertain, because of the word 'nāš preceding. It might simply be an adjective *laboris amans*.[4] Assemani has referred it to David of Beth Rabban.[5] But the codex in which this *mimra* occurs is dated A. D. 980, "onde vedesi che l'Autore è anteriore almeno alla fine del secolo. Chi egli forse s'ignora, nè l'Assemani crede che si porsa attribuire il carme a Davīd di Bēth Rabbān"—as Guidi very correctly remarks. Towards the end of the "poem," the author says that on some other occasion he has spoken at length on the beauties of the City of Rome. But this gives us no further clue.

The geographical material in the treatise is small. The author is evidently a theologian. In a most general way, he sketches the position of the different *κλίματα*, and tells the chief places of interest in them. His information in regard to these places he has probably culled from very various sources: it hardly pays to go far in search of these sources. Though we learn little from such treatises,

---

1 *Mittheilungen des Akademisch-Orientalistischen Vereins zu Berlin*, No. 3, 1890. HEBRAICA, VII., p. 39.

2 *B. O.*, ii., p. 499.

3 Cf. Steinschneider, *Alfarabi*, p. 152 sqq. Payne Smith, Col. 3108, where in the gloss of B. B. we must read (line 6) rāḥem kē'vē. See also Cols. 1573, 1653.

4 *B. O.*, iii., 1, p. 256.

5 Cf. my article, *PAOS.*, May 15-16, 1891, p. cxi. Wright, *Catalogue*, Index, s. v.

we must never forget that in studying the history of a science, we have to note its down-hill as well as its upward course.[6]

The treatise is written in poetry—God save the mark!—according to the hepta-syllabic metre of Mār(i) Afrem. Oriental writers were not averse to putting scientific matter into verse.[7] This is of benefit neither to the form nor to the subject matter. Several difficulties which have come up whilst doing the following into English are due to the attempt at a certain poetic form. In some cases I have translated quite fearlessly; but the results have then not been very intelligible.

ܡܐܡܪܐ ܕܚܣܡ ܠܐܝܬ ܦܝܠܘܣܘܦܘܬ ܥܠ ܡܫܚܐ ܘܡܫܚ̈ܬܐ. ܒܩܝܢܐ ܕܡܪܝ ܐܦܪܝܡ
ܕܫܘܠܡܗ ܠܡܫܝܚ.

1 ܥܠ ܡܫܘܚܬܐ ܕܡܫܚ̈ܐ. — ܡܬܐܡܪܐ ܐܘ̈ ܫܡܥܘ ܠܝ.
ܘܡܪܟܘܒܬܐ ܐܫܝܪ. — ܠܡܪܝܐ ܕܟܠ ܦܬܝ̈ܬܐ.
ܒܥܘܕܪܢܐ ܕܟܘܪ̈ܐ ܐܥܫܢ ܠܝ: — ܝܘܡܢܐ ܪܒܐ ܕܡܡܪ̈ܬܐ.
ܘܐܡܠܠ ܠܝ ܒܡܫܘ̈ܚܬܐ. — ܕܗܘܐ ܒܡܠܝܠ ܠܗܘܢܐ.
ܐܝܟ ܡܠܝܠܐ ܕܝܘ̈ܡܬܐ. — ܕܒܫܒܬܐ ܪܗܛܝܢ ܡܠܝܢܘܢ.
11 ܗܘܢ ܡܠܝܗܘ ܡܫܬܥܠܐ. — ܠܫܒܬܐ ܕܡܠܘ ܐܪܥܐ.
ܒܫܒܥܐ ܝܘ̈ܡܝܢ ܐܫܬܡܠܝܘ. — ܡ̈ܠܝܢ ܕܐܝ̈ܠܝܢ ܘܫ̈ܢܝܐ.
ܘܗܢܐ ܒܫܒܥܐ ܡ̈ܠܝܢܐ. — ܡܬܚܫܒܐ ܐܪܥܐ ܕܠܐ ܡܫܘܚܬܐ.
ܒܫܒܬܐ ܕܡ̈ܠܝ ܡܕܝܢܐ. — ܘܡܫܘ̈ܚܬܐ ܕܝܘ̈ܡܢܐ.

---

6 See the very pertinent remarks of Kretschmer, *Physische Erdkunde im Christlichen Mittelalter* (*Geogr. Abhand*, ed. Albrecht Penck, Bd. iv.), Wien, 1889, p. iii, which I have been able to consult through the kindness of the Librarian of the American Geographical Society. Kretschmer's judgment in regard to Syrian writers in geographical matters is not warranted—though justified, perhaps, by the material which was at his disposal (pp. 38, 41). Bar 'Ebhraya—not to mention Ya'ḳūb 'Urhāyā—was a very different man to Kosmas Indikopleustes (*LCB*. 1879, Col. 1707). It is a good showing for BE that he was a firm believer in Antipodes (not ἄντιοι); nearly the whole Christian Middle Ages declared against their existence (Kretschmer, p. 54). At the end of the Middle Ages some men were put under the ban for holding this view! (*ibid.*, p. 59).

7 Cf. the grammatical treatises of Syrians, Arabs and Jews in verse. For similar treatises written in *S'lokas*, see Weber, *History of Indian Literature*, Boston, 1878, p. 230.

ܫܡܥܘܗ ܘܫܡܥܘܗ ܠܟܪܘܙܘܬܐ. ܒܢ̈ܝܥܡܡܐ ܕܢܥܡܡܘܬܐ.

ܗܘܐ ܠܟܠܬܐ ܦܛܘܠܡܐܘܣ. ܐܦ ܦܐܠܝܢܘܣ ܦܝܠܘܣܘܦܐ.

ܘܟܬܒ ܒܦܢܩܗ ܡܕ̈ܝܢܬܐ. ܒܡܘܣܟܦܐ ܕܒܠܬܒܬܐ.

ܡܠܐܘܗ̇ ܠܐܪܥܐ ܫܒܝܣܘܗܝ. ܡܪܘܒܐ ܕܡܥܡܪ̈ܬܐ.

ܘܐܝܟ ܗܘ̈ܡܢܐ ܒܡܕܝܢܬܐ ܦܪܝܫܢ ܗܘܦܪܐ ܕܡܟܠ̈ܝܢܘܗܝ.

ܐܝܟ ܘܕܪܐ ܟܠܗ ܫܘܟܬܐ. ܒܫܡܗ ܠܟܢܢܐ ܒܘܠܗܘܢ.

ܘܟܝܘܪܬܐ ܐܝܟ ܝܘܒܠܐ. ܕܗ̈ܘܢܐ ܐܫܝܡܘ ܗܘܦܪܐ.

ܐܝܟ ܕܡܫܬܟܠܬܐ ܙܡܪ ܘܟܬܒ. ܘܐܝܟ ܕܐܘܕܥܘ ܒܝܬ ܥܘܪܬܐ.

ܘܡܢ ܗܘܐ ܠܗܘܢܐ ܗܘܦܪܐ. ܐܬܬܘܣܦ ܒܡܕ̈ܝܢܬܐ.

ܘܐܦ ܐܢܐ ܒܣܘܪܬܐ ܐܬܝܬ. ܐܦܠܟܠ ܐܡܬܐ ܕܐܬܝܬ ܠܗ.

ܘܡܟܘܡܣܬܐ ܕܦܐܠܣܛܐ. ܐܘܣܦ ܡܢܟ ܠܦܪܘܣܐ.

ܘܠܫܘܒܠܐ ܕܗܝܟܠܗ. ܡܟܢ̈ܫܐ ܕܡܕܒܪܐ ܡܥܡܪ.

ܘܟܠܗܘܢ ܐܬܪ̈ܐ ܡܬܦܪܣܝܢ. ܘܡܦܪܫܐ ܐܝܟܐ ܕܡܬܟܠܠ.

ܘܡܩܒܠܗ ܠܐ ܡܬܦܪܫܝܢ. ܡܩܒܠܐ ܡܣܒܐ ܠܗܘܠܒܠܗ.[1]

ܘܡܦܟܟܢ ܐܬܪ̈ܐ ܕܡܬܪܒܝܐ. ܒܡܒܐ ܡܬ̈ܢܐ ܕܐܬܡܝ ܠܗ.

ܦܪܘܣܐ ܒܗܘܢ ܡܬܠܗܦܝ. ܘܒܒܘܬܐ ܡܣܒܐ ܢܦܪ.

ܠܡܘܒܠܐ ܕܐܒ̈ܢܐ ܕܗܘܘ. ܠܡܪܟ̈ܒܐ ܘܠܡܫܬ̈ܒܚܐ.

ܒܗܘܢ ܐܬܡܠܟܘ ܩܕܡܝܗܘܢ. ܘܐܦ ܠܐܣܬܪܐ ܕܒܐܝܪܝܢ.

ܒܗܘܢ ܢܘܗܪܝܢ ܙܥܝܪ ܡܬܟܬܒܐ. ܒܗܘܢ ܡܟܢܫܐ ܕܡܬܡܠܟܝܢ.

---

1 Followed by ܘܡܠ, to which Guidi remarks "in fine della linea !"

ܒܫܡܫܐ ܘܬܪ̈ܝܢ ܣܘܟܠܐ. ܒܗ ܫܡܠܘ ܗܘܘ ܚܫ̈ܝܒܐ.

ܠܡܘܠܠܐ ܕܐ̈ܒܗܐ ܕܟܢܫܘ. ܘܒܗ ܬܘܒ ܒܗܢܐ ܡܫܡܠܝܐ.

ܬ̈ܠܡܝܕܐ ܡܫܒܚܝܢ ܗܘܘ ܫܘܒܚܐ. ܐܡܪܘܢ ܗܘܒܝܬ ܐܢܬ ܠܟܝ:

ܡܘܗܒ̈ܬܐ ܕܒ̈ܥܠܝܗܘܢ. ܡܢ ܡ̈ܠܐ ܘܡܢ ܡܫ̈ܡܘܠܐ.

ܡܢܐ ܒܢܝܬܐ ܠܗ ܢܘܒ. ܡܠܡܝܕܐ ܚܟܝܡ ܗܘ ܡܚܟܡܐ.

ܒܫܡܗ ܕܬܫܡܠܐ ܐܬܒܝ. ܐܝܟܐ ܕܠܗܘܪܐ ܡܬܠܬܪ.

ܘܫܠܡܘܬܐ ܡܬܠܦܪܐ. ܐܝܟܐ ܕܫܡܫܐ ܡܬܠܡܢ.

ܘܒܪܬܐ ܡܦܪܐ ܐܪܥܐ. ܘܡܬܠܝܬ ܣܘܡܐ ܕܠܒܪܫܬܗ.

ܐܝܟܐ ܦܪܝܫܝܢ ܒܐܫܘܫܡܐ. ܡܫܒܪܐ ܣܓܬܗܘܢ ܒܒܪܝܫܬܗܘܢ:

ܘܐܘܒܠܝܢ ܐܝܟ ܣ̈ܝܘܒܝܢ. ܘܐܝܟ ܓܘܢܐ ܕܐܘܒܠܬܐ.

ܐܝܟܐ ܐܢܘܢ ܕܡܬܢܣܝܢ. ܘܡܬܦܪܫܝܢ ܐܝܟ ܣ̈ܘܬܐ.

ܗܠܝܢ ܐܣܠܣܗ ܦܪܝܫܬܐ. ܕܒܬܠܡܝܕܐ ܗܢܐ ܫܝܡܐ.

ܘܬܠܡܝܕܐ ܐܬܪܐ ܙܘܢܐ. ܕܡ̈ܠܝܢ ܒܗ ܣ̈ܘܬܐ.

ܐܝܟܐ ܐܢܘܢ ܕܡܪܢܝܢ. ܕܝܢ ܕܐܐܐ[2] ܕܚܪܝܫܘܬܐ.

ܘܠܝܢ ܫܘܝܐ ܕܣܘܟ̈ܠܗܘܢ. ܘܫܐܠܝܢ ܦܝܫ ܒܡ̈ܠܐ.

ܘܐܦ ܫ̈ܘܬܐ ܘܦܪܝܫܬܐ. ܘܪܘ̈ܒܐ ܦܝܫ ܒܦܘܫ̈ܩܝܗܘܢ.

ܘܐܝܬ ܠܡܢ ܐܦ ܠܬ̈ܠܝܐ. ܘܪܚܝܩܐ ܪܒܐ ܕܠܐ ܫܒܐ.

ܘܒܠܘܫ̈ܬܐ ܡܬܦܫܪܢ. ܡܬܪ̈ܘܝܢ ܕܐܬܪܐ ܘܕܠܡܝܕܐ.

ܘܐܝܬ ܠܡܢ ܐܦ ܠܒܪܐ. ܕܦܠܚܝܢ ܫ̈ܠܐ ܒܥܠܝܬܐ.

---

[2] Probably ܕܝܢ ܕܪ̈ܐܐ.

ܘܐܝܬ ܠܗܘܢ ܒܐܪ̈ܥܐ ܕܢܦ̈ܩܝܢ. ܘܡܬܠܝܢ ܚ̈ܝܐ ܘܐܘ̈ܪܚܬܐ.

ܘܒܗ ܒܡܠܘܗܝ ܚܙܐ ܡܚܙܝܐ. ܐܚܘܬܐ ܠܒܢ̈ܝܢܫܐ.

ܗܘܝ ܒܐܪܥܐ ܡܬܦܪܣܐ. ܐܦ ܒܐܪܥܐ ܗܪܘܦܝܛܐ.

ܕܒܝ ܡܬܬܚܡܢܐ ܒܡܕܒܪܐ. ܠܒܠܘܩ ܡ̈ܢܝܐ ܐܚܘܬܐ ܗܝ.

ܐܪܒܗ ܗܠܟܝܐ ܠܥ̈ܡܡܐ ܡ̈ܠܝܐ. ܘܣܒܟܐ ܠܥ̈ܡܡܐ ܒܡܣܡܘܬܐ

ܘܦܠܛܗ ܠܟܠ ܡ̈ܕܝܢܢ. ܘܡܢܐ ܘܣܟܠܝܢ ܐܦ ܣܟܠܐ.

ܗܘܐ ܡܟܣܟܐ ܡܚܫܒܐ. ܘܗܟܢ ܐܢ̈ܫܝ ܡܘܬܒܘܬܗ܀

ܡܟܣܟܐ ܕܐܪ̈ܥܝ ܠܡܪ̈ܝܢ ܒܗ. ܒ̈ܢܝܐ ܕܟܠܐ ܡܟܠܗܘܢ.

ܘܐܦ ܦܩܕ ܐܘܒܕܢ. ܠܐ ܡܬܒܪܝܢ ܐܝܟ ܗ̈ܠܝܢܐ.

ܒܐܘܣܝܐ ܘܒܝܢܬܐ. ܡܪܟܒܝܢ ܓܝܪ ܣܘ̈ܪܚܢܗܘܢ.

ܢܒܥܝܢ ܙ̈ܢܐ ܕܦܠܛܐ. ܘܚ̈ܝܐ ܕܦܓܪܐ ܒܒܝܢܬܐ.

ܘܐܝܬ ܒܗ ܒܐܬܪܐ ܐܦ ܒ̈ܬܐ. ܘܡܬܛܥܡܬܐ ܕܟܠ ܓܘ̈ܢܝܢ.

ܒܗܘ ܕܡܪܟܒ ܗܘܐ ܡܟܣܟܐ. ܠܐܪܥܐ ܕܐܝܬ ܒܗ ܐܣܛܘܟܣܐ.

ܘܠܐܣܟܡܝܢ ܡܬܚܙܝܢ ܐܝܬܘܗܝ. ܡܢ ܐܝܣܛܘܟܣܘ̈ܣ ܠܡܫܠܡܘܬܐ.

ܦܠܣܗ ܘܐܪܒܗ ܐܦ ܡܬܠܦܬܗ. ܐܝܟ ܡܟܣܟܐ ܗܘ ܡܪܟܒܐ܀

ܒܡܟܣܟܐ ܕܝܢ ܕܐܪ̈ܥܐ. ܡܪ̈ܟܒܬܐ ܕܦܐܬ̈ܝ ܐܝܬ ܒܗ.

ܠܟܫܠܘܪܐ ܗܝ ܪܒܬܐ. ܡܪܟܒܬܐ ܡܐܪܒܥܘܬܐ.

ܐܪܒܥܐ ܒܪܝܬ ܡܟܣܟܐ. ܘܠܒܘܫܐ ܘܐܪ̈ܒܥ ܘܣܛܘܟܣܝܢ.

ܒܗܠܝܢ ܡܟܣܟܐ ܕܐܪܥܐ. ܐܝܬ ܒܗ ܐܠܗܐ ܕܝܣܒܟܝܢ

ܘܕܠܝܢ ܐܦ ܡܟܣܟܝܢ. ܘܡܟܠܟܠܝܢ ܙ̈ܢܝ ܚ̈ܝܘܬܐ.

ܡܟܝܢ ܒܐܪܙ ܬܣܬܝܡ.[3] ܘܡܬܚܡܣ ܒܡܬܒܟܝܢܘܬܐ.

ܐܘܪܚܐ ܐܝܬ ܠܗ ܘܦܬܝܐ. ܒܡܬܬܚܡܢܘܬܐ[4] ܕܗܘ ܩܪܝܒܐ ❖

ܒܡܫܠܡܢܐ ܕܐܪ̈ܥܐ ܫܡܝܐ. ܐܫܦܠܐ ܡܟܝܟܘܬܐ.

ܘܫܡܫܬܐ ܕܠܗܐ. ܘܩܪܝܢܐ ܕܝܠܕܘܬܐ.

ܘܫܡܝܐ ܒܗ ܡܬܦܪܣ ܘܡܬܟܝ. ܘܐܘܦܡܢܐ ܘܒܪܘܐ.

ܘܐܝܬ ܒܗ ܐܘܪܚܗ ܐܦ ܚܙܝ. ܘܠܝܚܡܢ ܘܒܒܠ ܘܡܢܚ.

ܘܡܪܥܐ ܒܟܗ ܢܘܟܠܐ. ܘܗܝܡܢܘܬܐ ܕܡܪܐ.

ܟܠ ܗܠܝܢ ܡ̈ܠܟܐ ܐܡܪܢܐ. ܘܩ̈ܪܝܐ ܒܗ ܐܬܚܡܠܘܗܝ.

ܡ̈ܠܟܐ ܘܐܝܠܝܢ ܫܡܝܢܐ. ܘܡ̈ܠܟܐ ܬܩ̈ܝܦܝܢ ܗܘ̄.

ܗܢܐ ܡܠܟܐ ܦܬܟܠ ܗܘܐ. ܗܝܡܢܘܬܐ ܕܡܪܐ.

ܘܡܢܟܠܗ ܕܐܪܥܐ ܗܡܘܗ̄. ܐܠܗܐ ܕܐܪܥܗ ܫܘܒܚܐ.

ܐܘܪܗܠܟܐ ܡܘܪܝܬ ܡܠܟܐ. ܕܐܬܡܠܡܘܗ̇ ܡܠܟܬ ܕܐܪܥܐ.

ܠܗ ܝܗܒ ܕܫܡܝܐ ܐܝܟ ܢܘܡܐ. ܕܢܐܡ̈ܠܟܘܗܝ ܠܗܘܕܘܗ ܕܐܪܥܐ.

ܐܠܐ ܕܐܝܬܘܗ̇ ܒܡܪܐ. ܡܠܟܘܬ ܕܐܪܥܐ ܕܡܠܟܘܬܐ.

ܒܗ ܦܠܓ ܚܝܠ ܒܪܢܫ. ܚܪܬܐ ܠܡܠܟܐ ܬܬܒܥܪ.

ܬܡܢ ܬܒܟܘܢ ܚܘܪܐ. ܘܕܘܟܬܐ ܠܡܠܟܐ ܠܟܠ ܠܟܘܢ.

ܐܡܪܝܢ ܠܗ ܗܘ ܠܝ ܕܘܟܬܐ. ܕܫܡܝܐ ܡܠܟܬ ܐܘܚܕܢ.

ܕܠܐ ܢܬܒܥܠ ܗܟܢܐ ܒܡܟܢܐ. ܒܪܚܡܬܐ ܕܬܫܘܒܚܐ.

ܕܡܢ ܒܡܠܟܘܬܐ ܡܠܬܫܡܝܐ. ܐܬܐ ܕܚܡܠܐ ܬܗܘܐ ܠܝ.

---

[3] Read ܬܣܬܦܝܬ. [4] Read ܒܡܬܚܡܢܘܬܐ.

ܬܠܬܐ ܠܡܪܘܡ ܡܢ ܡܕܢܚܐ. ܘܬܠܬܐ ܡܢ ܡܥܪܒܐ.

ܘܒܛܘܦܣܐ ܕܡܫܡܠܝܢܝܐ. ܦܣ̈ܬܐ ܚܕܘܬܗ ܠܐܬܫܡܫܘܬܗ.

ܘܬܠܬܐ ܬܘܒ ܡܢ ܓܪܒܝܐ. ܘܬܠܬܐ ܡܢ ܬܝܡܢܐ.

ܘܫܡܫ ܫܟܢܗ ܐܘܪܫܠܡ. ܡܛܠ ܕܗܝܐ ܡܨܥܬܗ ܕܐܪܥܐ.

ܒܫܘܠܡ ܚܡܫܬܐ ܕܣܘܪܝܐ. ܘܫܘܪܝ ܫܒ̈ܥܬܐ ܕܩܠܝܡ̈ܝܢ.

ܘܬܘܒ ܡܙܘܐܗ̇ ܡܨܥܬܗ̇ ܕܐܪܥܐ. ܡܢ ܦܬܝܘܬܐ ܕܟܠܗ ܠܗܘܢ.

ܕܒܗ ܒܡܕܝܢܬܐ ܡܨܥܝܬܐ. ܕܫܡܫ ܐܬܬܫܡܫܬ ܐܘܣܝܐ.

ܡܢ ܬܡܢ ܡܠܬ ܒܘܠܝܐ. ܘܡܨܥܬܗ ܕܐܪܥܐ ܬܗܘܐ.

ܢܦܠܐ ܡܬܚܡܠ ܡܢ ܗܠܝܢ. ܘܚܙܒܐ ܒܚܙܒܐ ܠܐ ܢܬܠܘܬ.

ܒܪܡ ܐܫܬܡܠܝ ܐܦ ܗܢܐ. ܒܡܫܡܫܢܘܬܐ ܕܬܫܡܫܬܐ ❖

ܡܫܡܫܢܐ ܕܫܡܫܐ ܫܡܫܐ ܒܗ. ܡܕܝܢܬ ܡ̈ܠܟܐ ܕܡܪܬܐ.

ܒܐܢܛܝܐ ܐܬܟܠܝܠܬ. ܒܒܢܝܢܗ ܕܩܘܣܛܢܛܝܢܘܣ.

ܘܐܦ ܒܗ ܙܘܥܐ ܡܫܡܫܢܘܬܐ. ܘܐܬܒܢܝ ܗ̈ܝܟܠܐ ܡܫܒܚܐ.

ܐܚܐ ܕܦܛܪܘܣ ܐܦ ܦܘܠܘܣ. ܫܡܫܝܢ ܒܗ ܐܝܟ ܠܒܢ̈ܘܗܝ.

ܬܡܢ ܒܝܬܐ ܕܫܡܫܐ. ܘܐܫܬܠܛܘ ܒܗ̇ ܐܒܪܗܡ.

ܬܡܢ ܫܘܦܪܐ ܕܐܫܬܘܕܝܐ. ܘܦܐܝܘܬܐ ܕܡܫܡܫܢܘܬܐ.

ܫܘܦܪܐ ܕܗ̈ܝܟܠܐ ܘܕܐܢܫܘܬ. ܒܡܕܝܢܬܐ ܕܡܠܟܐ ܗܢܐ.

ܘܬܠܬ ܫܘܦܪܐ ܕܡܕܝܢܬܐ. ܒܚܙܘܐ ܐܚܪܢܐ ܡܫܒܚ ܠܟ.

ܐܟ ܒܗ ܐܬܪܐ ܕܬܪܥܐ. ܘܕܘܟܪܐ ܕܦܠܘܣܛܐ.

ܐܘܪܚܐ ܐܝܬ ܠܗ ܘܦܬܝܐ. ܐܝܟ ܫܡܐ ܕܝܕܝܥ ܡܢ ܡ̈ܠܟܐ ❖

ܡܫܝܚܐ ܕܡܝܬ. ܢܨܝܚܐ ܗܘ. ܘܡܩܝܡ ܠܡܝ̈ܬܐ ܡܢ ܩܒܪ̈ܐ.

ܐܝܟ ܗܘ ܛܘܗܡ̈ܐ ܡܫܡܠܝܐ. ܘܐܬܬܙܝܥܬ ܠܩܒܪܐ.

ܐܝܟ ܗܘ ܫܘܝܐ ܕܚܪܘܒܬܐ. ܘܐܬܡ̈ܠܝܬ ܘܒܠܒܠܬܐ.

ܐܝܟ ܗܘ ܢܦ̈ܐ ܐܡܪܐܢܘܣ[5]. ܘܦܬ̈ܚܝܢ ܠܬܪܐ ܕܫܡܝܢܐ.

ܕܠܐ ܢܗܘܐ ܠܟܘܢ ܠܥܒܪܐ. ܒܠܒܠܘܬܐ ܕܡܪܟܒܬܐ.

ܘܐܝܟ ܠܟܠܗܘܢ ܕܒܪܐ ܒܐܬܪܐ. ܘܢܟܪܐ ܒܫܡܬܐ ܠܐ ܡܚܝܢ.

ܘܒܐܒܢܐ ܕܢܛܪ̈ܝ ܢܘܡܝܐ. ܠܒܢ̈ܝ ܠܗܘܪܐ ܕܝܢ ܛܘܪܐ.

ܘܡܫܡܠܝܐ ܠܒܢ̈ܝ ܫܡܝܐ. ܘܐܬܢܝ ܠܡܫ̈ܡܝܐ ܠܫܠܘܠܗܘܢ.

ܘܡܢ ܐܒܢܐ ܠܐܒܢܐ ܦܬ̈ܚܝܢ. ܐܝܟ ܐܬ̈ܠܝܬ ܠܟ ܛܘܪܐ.

ܘܐܝܟ ܦܪܝܫܬܐ ܒܫܡܠܝܬܐ. ܦܬ̈ܠܡܝܢ ܢܒܪܐ ܠܟܪܝܣܬܗܘܢ.

ܘܡܫܡ̈ܩܠܝܢ ܒܛܢܐ ܠܡܢ. ܘܗ̈ܦܟܝܢ ܠܐܬܪܐ ܕܡܟܡܟܪܗܘܢ.

ܘܡܢܐ ܕܢܟܢܝ ܩ̈ܛܢܐ ܢܠܩܒܐ. ܦܬ̈ܟܝܢ ܕܒܪܐ ܕܒܩ̈ܫܘܢ.

ܫܒܪ ܐܠܐ ܕܝܠܪ ܟܘ̈ܠܐ. ܢܘܚ ܫܘܝܐ ܕܒܫܡܬܗܘܢ.

ܘܠܐ ܝܠܕ ܒܝܬ ܒܪܫܝܬܐ. ܫܘܝܐ ܕܕܒܪܐ ܕܠܦܬܟܘܢ.

ܢܘܢ ܫܘܝܐ ܕܢܩ̈ܒܬܐ. ܠܐܡܗܘܬܐ ܡܛܘ̈ܠܬܐ.

ܒܝ ܫܪܦ ܟܠ ܡܠܘܪܐ. ܒܝܪ ܘܐܘܪܦ ܢܩ̈ܒܬܐ.

ܕܠܗܘܠܝܢ ܡܬܩܒܢ ܒܠܫܢܘܗ: ܕܗܢܐ ܐܝܟܘ̄ ܠܡܠܘܫܢ.

ܐܘܪܒܗ ܕܗܢܐ ܘܦܠܚܗ. ܒܡܫܡܫܘܬܐ ܕܠܡܒܪܘܗ. ܀

ܡܫܝܚܐ ܕܡܒܕܐ ܢܨܝܚܐ ܗܘ. ܘܫܒܐ ܕܚܕܬܗ ܕܡܟܪܬܐ.

---

[5] Read ܐܡܪ̈ܐܢܘܣ.

ܘܐܝܬ ܠܟܘܢ ܠܡܬܟܢܫܘ. ܐܠܗܐ ܒܪܝܢ ܩ̈ܠܝܡܐ.
ܘܡܫܚܠܐ ܡܕܢܚܐ ܫܡܝܐ. ܟܪܝܢ ܢܫܠܡܘܢ ܟܠ ܫܢ̈ܝܗܘܢ.
ܠܐ ܝܗܒ ܫܡܫܐ ܠܒܢ̈ܝܗܘܢ. ܘܠܡܩܪܐ ܗܘ ܒܝܫܐ ܡܡܠܠܩܪܗܘܢ.
ܗܠܝܢ ܐܠܝܢ ܫܫܘ̈ܟܝܐ. ܐܢܫܐ ܕܐܦܪܝܢ ܚܘ̈ܒܐ.
ܘܚܠܝܢ ܒܗܘܢ ܒ̈ܟܐ ܕܡܫܚܐ. ܡܢ ܕܦ̈ܐ ܕܪ̈ܡܫ ܐܦ̈ܐ.
ܠܐ ܐܝܬ ܠܗܘܢ ܕܡ̈ܫܚܐ ܒܐܪܥܐ. ܘܡܬܐܫܬܐ ܕܫܡܫܐ ܠܗܡܫܐ.
ܒܢܐ ܒܝܬܐ ܟܠ ܚܕ̈ܝܬܐ. ܕܢܗܘܢ ܠܐܝܢܐ ܕܪ̈ܟܐ.
ܘܟܠܗܘܢ ܘܟ̈ܠܗܘܢ ܒܡܫܘ. ܕܡܪܐ ܒܝܬܐ ܒܫܡܫܬܗܘܢ.
ܘܐܝܬܐ ܕܐܝܬ ܪ̈ܬܡܐ ܕܡܬܡܪ. ܠܡܢ ܐܦܪ ܚ̈ܝܒܬܗ.
ܫܘܠܝܐ ܒܝܬ ܒܗ ܒܝܬܐ. ܕܡܬܒܐܐ ܕܚܝ̈ܐ ܠܚܝܐ.
ܠܐ ܚܨܝܢ ܒܒܝܬܐ ܕܚܝܐ. ܐܦܐ ܫܡܝܐ ܒܡܬܒܝܬܐ.
ܫܡܫ ܒܝܬܐ ܒܠܐ ܚ̈ܝܒܬܐ. ܕܠܘܪܐ ܠܗܘܢ ܡܫܡ̈ܫܘܗܝ
ܕܡܢ ܦܪܘܣ ܡܫܡܫܐ ܠܢܗܪ. ܒܐܪ̈ܝܐ ܕܡܫܚܐ ܠܦܠܓܘܬ.
ܒܠܒ ܠܡܢ ܢܒܝܐ ܕܐܠܗܐ. ܘܠܐ ܐܘ̈ܚܕܢܐ ܕܦܪܫܫܝܢ.
ܘܟܠ ܕܠܐ ܫܡܫ ܠܡܫܡܫܢܐ ܠܟܗ̈ܢܐ. ܡܢ ܕܒܝܬܐ ܠܗܘܢܐ ܒܪܢܫ.
ܗܠܝܢ ܡܠܘܫܐ ܡܫܡ̈ܫܢܐ. ܦܠܚܘ ܘܐܘܪܚܘ ܐܝܟ ܚܒܪܘ:

Discourse by one Philoponos on the seven *κλίματα*, in the metre of Mār(i) Afrem. May his prayer be with us!

Thou hast asked me, O my beloved, in regard to the measurement of the *κλίματα*. In a few words I will finish off that which [really] demands a long explanation. In short lines I will draw for thee a great picture of the inhabited world. I will speak to thee in metre that there may be in thy understanding a remembrance. According to the number of days which occur in each week, so have the wise men divided the face[8] of the whole earth. In seven days are completed the

[8] The Syriac text has l^ebhetta, a brick. But the meaning must be as I have translated. Kosmas Indikopleustes has a comparison with the table in the tent of the assembly. Cf. Kretschmer, *Physische Erdkunde im Christlichen Mittelalter*, p. 43.

measures of times and of years. And so, in seven κλίματα is comprised the earth in its immensity. In the wisdom of those having understanding and according to the measurements of the knowing, they have comprehended and estimated creation in measurements according to law. The originator was Ptolomy, also Peter the philosopher.[9] Wise men followed after him. In a variety of scripts those who know beautiful things[10] filled with their writings the earth. Like lillies in the valleys, the beauty of their words sprouted forth. Like a rose among the thorns their compilation is pleasant to the eyes. With figures—like the color of flowers—they have increased beauty.[11] For the sake of argument[12] they have composed and written, and in order to make [it] plain, they have made use of figures. From one to the other beauty is added by the letters. Now I also have come in old age.[13] I speak as has come to me. In poetic measures I add knowledge to the reader and to the understanding of his thought.[14]

The number seven is important. In it time passes and commences where it ends. Its traces are not clear. There are seven ways to its going. It causes the times of things to pass. In the seven miles[15] which the creator has laid down, in them it turns. In seven stations[16] it brings to an end the procession of time for the first ones and the middle ones. In them they are brought to an end. And also as regards those who are to come, in them they find their end. In this number—which is made up of five and two days—in it the wise men comprise the time which is passed. And in this same number the κλίματα finish their course. Draw near, therefore; I will give thee the measures of their different stages according to miles and parasangs. The God of Creation be praised!

---

[9] Whom our author means I am at a loss to say. Fabricius, *Bibliotheca Graeca*, Vol. xi., p. 334, mentions two codices in the Paris Library *Petri diaconi et philosophi liber de cyclo et indictione* (cod. cmxxix.) and one *de sole, luna, ac sideribus* (cod. mmmlxxxv.); but he refers it to Peter the Deacon (1092), with what right I do not know, as the Catalogue of the Library is not at my disposal. Smith, *Dictionary of Greek and Roman Biography*, Vol. iii., p. 223, doubts the assumption.

[10] I read here ܫܦܝܪ̈ܬܐ .

[11] One can understand our author's figure after having seen a MS. of Ptolemy's geography. I have had before me the splendid reproduction of the MS. in the *Reproduction Photographique du Manuscrit grec du monastére au Mont Athos*, Paris, 1867.

[12] In translating as I have done, I had in view some of the examples cited in Payne Smith, Col. 2111; but I am not at all certain that I have hit the right thing. Other translations are possible.

[13] I take ḥewārtā in the sense of "old age"; although Payne Smith, Col. 1231, says "in sing. non invenitur pro canis capilis."

[14] See the quotation from Chrysostomos in the first line of Payne Smith's account of this word, Col. 966. We might also translate "of his reading."

[15] I am at a loss to understand to what the writer refers. Or is the word ܡܝ̈ܠܐ to be taken in a little different sense? Payne Smith, Col. 2089, end of first paragraph.

[16] I had thought here of the Naxatra or "stations of the moon," about which M. Steinschneider has discoursed so learnedly (*Ueber die Mondstationen (naxatra) und das Buch Arcandam*, *ZDMG*. xviii., p. 118. Cf. also Wellhausen, *Skizzen und Vorarbeiten*, iii., p. 174. *JRAS*., 1890, p. 328). In Hebrew they are called bāttīm (Steins., p. 149). But their number is much greater. And what is behind the tripartite division of men?

The first *κλίμα* commences at the extreme south, where light is plentiful and heat is great; where the sun is strong and in its heat burns the earth. On account of its great heat, men [there] are different in character. Their appearance is untoward at their birth. They are black and dark with the color of blackness. They are men who are naked, and live like wild beasts. Outer India is placed in this *κλίμα.* It includes a large tract in which wild animals are found. They are men who have to do with the secrets of magic. The number of their days is long drawn out, and they live for many years. There are also beasts and birds which grow very great in their bodies. There are also there serpents, and great insects without number. The men of that place and *κλίμα* busy themselves with incantations. There are also roots there which have natural powers. There are stones good and full of power and healing. In their nature God placed healing for mankind. The stone is called HAON, also *ὑδροπικος*[17] stone; when it is used intelligently it is medicine for one afflicted with dropsy. Its length is 605,000 miles according to measurement. Its breadth is 1155 miles. This is the first *κλίμα*, and these are its measurements.

In the second *κλίμα* the Kushites live, among whom[18] there are also many who are black. They do not make use of incantations and roots as do the Indians.[19] They are near their neighbors. They know the secrets of wonderful things, and the hidden powers of roots. There are also in this place stones and pearls of every color. For this *κλίμα* is near to that land which possesses *σμάραγδος.* It is south west of Egypt the strong. Its breadth and its length, also its measurement, are like [those of] the first *κλίμα.*

In the third *κλίμα* are beautiful cities: Alexandria, the great, the city *καρχηδόνια*, Jerusalem the city of kings, Nineveh, Arbēl,[20] and Ktesiphon. In this third *κλίμα* are men who are wise and astute and clever[21] and who speak with knowledge. It is temperate in its air....[22] and prosperous on account of its being central.[23] In length and breadth it is similar to the first.

In the fourth *κλίμα* are placed Spain the renowned, Σικελ[ί]α[24] the godly,[25] Κρήτη the false.[26] And Κύπρος is placed in it, and Emesa, and 'Απάμεια[27] and

---

17 Payne Smith, Cols. 978, 1774. Bar Bahlul, ed. Duval, Col. 610.

18 I am not certain of this translation: but see some passes cited by Payne Smith, Col. 1655.

19 Or should we translate: "They are not as abominable as the Indians. [But] in the [use] of incantations and roots they are near (i. e. like) their neighbors"?

20 My copy seems to have arbaʿ *four*—a mistake of the copyist.

21 I read ṭūlīḳīn.

22 My copy has taḳyāith, with which I can do nothing. Perhaps taḳnāith? Bar 'Ebhrāyā, *Chron. Eccl.* ii., 278. Bickell, *Carmina Nisibena*, p. 70. See also note in text.

23 I have guessed at the meaning of the word mᵉphallᵉghūthā.

24 A yodh must be supplied in the text.

25 Literally "of the gods."

26 *Epistle to Titus*, i, 12.

27 On the different ways of writing this name see Payne Smith, Cols. 85, 346. *Mittheil. des Akad. Or. Ver.* iii., pp. 10, 17.

Beroea. In it are Urhai and Ḥārān and Nisibis, and Babel and Madai. Knowledge and belief have taken deep root in it (*κλίμα*). Therefore kings have made war [upon it]. Strong men are known in it, rhetors, and wise men and teachers orthodox in their faith.[28] This *κλίμα* received the true faith. Men of approved understanding have called Jerusalem the city of kings the centre of the earth.[29] That it is called the centre of the earth is not because it is situated as a point of the *Διάμετρον* in regard to the circumference of the earth, but because it was in truth the centre of the land of promise when Joshua, the Son of Nun, parted out the possession[s] to the twelve tribes. Then the Jews wished that he should give them a place for the sacrifices. They said to him, give us a place situated in the middle of our possession[s], that one tribe be not offended at another, an account of the distance of the boundaries. Since it is placed in the middle, a sign of peace it shall be unto us. For according to the likeness of the tent of assembly the tribes shall be grouped around it. Three shall dwell to the east, three to the west, three again to the north, and three to the south. Joshua called it Jerusalem because of the people at the middle of the land, at the end of the tribe of Judah and the beginning of the tribe of Benjamin.[30] He also called it the middle of the earth on account of the division of the children of Noah. For since the possession was placed in the middle portion of Shem, from there it took its name, that it should be the centre of the earth. But let us leave off from such things and let us not add one thing to another. But this (*κλίμα*) also is completed according to the measurement of the third.

In the fifth *κλίμα* is placed the strong city of the kings, *βυζάντεια*. It is called by the name of Ko[n]stantinus. In it is Rome the well-known,[31] which has a circumference of forty miles, in which Peter and Paul were placed as pillars.[32] There is the beauty of prominent men and *στήλαι*[33] of the house of Abraham.

---

[28] Nestle, *Syrische Grammatik*, p. 195. Wright, *Catalogue*, p. 494. a. Frothingham, *Stephen bar Sudaili*, p. 59. Bar 'Ebhr. *Chron.* (ed. Bedjan), 89, 4. Payne Smith, Col. 1553, etc. The opposite is 'udhyāyai šubhḥa, Kayser, *Canones*, p. 5, 14.

[29] Is Ezekiel, v. 5 referred to? cf. Warren, *Paradise Found*, pp. 226, 234. The Syriac text of the Mᵉ'arrath Gazzē (Lagarde, *Mittheil.* iii., p. 50) ed. Bezold, p. 14, 4 has the story that Adam was created there. In this it follows an old Jewish tradition. But in the Arabic text we read: Kāna dhālika-lmaudiu fi wasaṭi-lardi. Cf. Budge, *The Book of the Bee*, p. 17, note. The Talmud, punning upon the word, says the same thing of Tiberias. See the quotation in Kohut, Ārūkh Haššālēm, iv. 13. 1. See also אבן שתיא, Levy, *Chald. Wortbuch.*, ii., p. 5, Col. 2. Sepp. *Jerusalem*, i, p. 106.

[30] I. e., on the border of Judah and Benjamin.

[31] Such and more lengthy descriptions of Rome seem to have been current in the Middle Ages. Cf. Land., *Anecdota Syriaca*, iii., p. 323. Mai, *Script. Vet. Nov. Coll.* x., p. 359. Kayser, *Das Buch von der Erkenntniss der Wahrheit*, p. 144, 10. Ignazio Guidi has published two monographs on this subject, *Il Testo Siriaco della descrizione di Roma nella Storia attribuita a Zacharia Retore* (Estratto dal Bullettino della Commissione archeologica di Roma, fascicolo iv., anno 1884) Roma, 1885, and *Di un Nuovo Manoscritto del Breviarium Siriaco*, 1891. On p. 68 of this last treatise, this part of our text is cited from *B. O.*, iii., 1; p. 256.

[32] Galatians ii., 9 ? ?

[33] The text has ܐܣܛܠܘܣ, which from its first citation in Assemani (see above) has been translated "Stolae Abrahamicae," which Bernstein and Payne Smith (Col. 300) are, of course, at a

There are beautiful pillars and lovely triclinia, beautiful temples and baths in number as the days of the year. The whole beauty of the city has been described by us on another occasion.[34] In it (*κλίμα*) is the place Thrace, and the dwelling-place of the philosophers. It has length and breadth according to the extent of one of (i. e. any other) of the *κλίματα*.

The sixth *κλίμα* is a northern one, near to the Barbarian people. In it are different nations and strange lands, many tribes, peoples, and men. In it are Amazon[35] women who cut off the right breast, that there be to them no impediment in battle with warriors. There is not[36] with them a male, nor does a man dwell in the house. At a certain time—the day [of which] they observe—they cross over the river to a mountain and hold a great banquet. [Many] peoples come to their nuptial[s].[37] From time to time they become with child as do the hinds upon the mountains; and as the birds in their nests they bring men to their beds, and receive conception there. Then they return to the place of their dwelling. And when these surreptitious conceptions have borne fruit, they kill the male [off-springs] of their wombs. I believe that He who forms embryos knows the extent of their wickedness, and does not create in their bellies a multitude of males that they may be killed; [but] gives a multitude of females to the mothers accustomed to kill. Having pity upon the children, he diminishes [the males] and adds females, for these only they bring up: (for) such is their law. The length of this (*κλιμα*) and its breath in measurement are as the others.

The seventh *κλίμα* is a northern one, and the extreme end of the habitable globe. There are there Numidians[38] men short-lived. On account of the great cold their power and their life are small. Their children are not numerous. A bad dwelling place is their place of dwelling. They are the Scythians, as those who know say. They build for themselves houses of wood, made out of shingles which are of a close fibre.[39] They have no houses upon

---

loss to understand. I have no doubt that we have here the word *στήλαι*, which is written ܐܣܛܠܐ̈ (Payne Smith Col. 299) ܣܛܠܐ̈ܘ (Col. 2599) ܣܛܠܐ̈ܣ (Col. 2600). Bar Bahlul (ed. Duval) 227, 3 (222, 17) Fürst, *Glossarium Graeco-Hebraeum*, 1891, p. 62. Bēth Ābhrāhām = Jews (Payne Smith, Col. 479). Guidi, *Il Testo Syriaco*, p. 222, 18 gives us the commentary: īth bāh thūbh *ἀνδριάντη* dhan^{e}ḥāšā dh^{e}bhēth ābhrāhām w^{e}sarā w^{e}hāghār wadh^{e}malkē dh^{e}bhēth dāwīdh 'esrīn w^{e}ḥamšā. hānōn dasseḳ aspisyānos malkā, khadh aḥr^{e}bhāh lurišlem. w^{e}thar'ē dhīlāh dhurišlem w^{e}ṣebhwāthā 'hrānyāthā dhan^{e}ḥāšā, i. e. the things which were brought to Rome from Jerusalem by Vespasian. Cf. also *Di un nuovo manoscritto*, p. 63, 3.

34 Text has šarbā, thing.

35 Read ܐܡܐܙܘܢܣ · cf. *Anecdota Syriaca*, p. 207, 7. *Spicilegium Syriacum*, p. 17, 26, and, for the description, cf. Budge, *The History of Alexander the Great*, 1889, pp. 227 sqq.

36 Text has īth; but read lait.

37 Really "jollification."

38 The MS. has a riš in place of a dālath. The same mistake is made in *Spicilegium Syriacum*, p. 17, 1. Cf. HEBRAICA, Vol. iii., p. 142. Lee, *Theophania* (Eng. transl.), p. 193. Löw, *Aramaeische Pflanzennamen*, p. 95, note.

39 I have guessed somewhat at this translation.

the ground, nor a foundation placed upon a rock. [But] the house is built upon wheels, so that he may go where he wills. And the property and the children of the master of the house is with him on his journeys. Wherever there is a fitting pasture, there he halts his wagon. The Scythian has no house, that he should build up a multitude of stones. He does not make a brick of stone, nor has he lime for cement. His house is placed upon a wagon that oxen may be his servants. For when the sun is near its setting, they are bound in by fences of wood. There is no settlement of men there, nor separate possessions. As there are no boundaries laid down for the different nations, they pass on from place to place. This is the seventh *κλίμα*. Its breadth and length is like [that of] its fellows.